



THE FLAMING SWORD

Twentieth Century Weekly Review of Human Progress

VOLUME XV.

CHICAGO, JULY 26, 1901. A. K. 61.

NUMBER 36.

C O N T E N T S

KORESHANITY AT PAN-AMERICAN EXPOSITION, - - - **KORESH**
The Foundations of Genuine Liberty, - - - **AMANDA T. POTTER**
The Oppressive Power of Monopoly, - - - **PROF. O. F. L'AMOREAUX**
EDITORIAL PAGES.—Education and Womankind.—Problem of Aerial Navigation.—
Prof. Fiske's Cosmic Philosophy.—The Impulse of Monopoly.—The Church's Tribute
to Millionaires.—Organized Labor.—Dishonest Text-books, **LUCIE PAGE BORDEN**
QUESTIONS.—Chemistry a False Science.—Competition and Monopoly.—Sign of the
Lord's Coming, **LUCIE PAGE BORDEN**
MISCELLANEOUS.—The Infant Toilers.—Monuments of Shame.—Dictionary for
Workingmen.—Apparent Prosperity.—Organization Essential.—News and Reviews.

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Published under the Auspices of KORESH, the Founder of the Koreshan System,
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Terms.—\$1.00 per year, in advance (otherwise \$1.25); 6 months, 50c.; 3 months, 25c. Foreign subscriptions, \$1.50 per year.

Make all Money Orders, Drafts and Express Orders payable to The Guiding Star Publishing House, Chicago, Ill.

Address Business Letters to the Guiding Star Publishing House, not to the Editors.

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THE GUIDING STAR PUBLISHING HOUSE, No. 313-317 Englewood Ave., Chicago, Ill.

A GLANCE AT KORESHANITY.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity, is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mystery, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

COSMOGONY.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

ALCHEMY.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

THEOLOGY.—God is personal and biune, with a trinity of specific attributes. God

in his perfection and power is the God-man or the man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

MESSIANIC LAW.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

REINCARNATION is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

THE SPIRITUAL WORLD.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity,—not in the sky.

HUMAN DESTINY.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

IMMORTALITY IN THE FLESH.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

CELIBACY.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communistic. Celibacy obtains in the central nucleus, never in the world at large.

PSYCHOLOGY.—Koreshanity points to the basis of all psychic phenomena—the

human brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

THE BIBLE.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

COMMUNISM.—Koreshanity advocates communism, not only of the goods of life, but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

KORESHAN SOCIALISM.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money-power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

CHURCH AND STATE.—The true form of government is the divine Imperialism; the unity of church and state; such will be the Kingdom of God in earth. The Koreshan Government is the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic, and humanity will constitute a unit only when every class is emplaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

Vol. xv. No. 36.

CHICAGO, ILL., JULY 26, 1901. A. K. 61.

Whole No. 451

Koreshanity at Pan-American Exposition.

A Review of Koreshan Universology in Answer to Questions as to Why the New Cult is on Exhibition at the Great International Display of the Products of Genius.

THERE IS A CERTAIN LINE of questions which naturally arises with strangers attracted to our booth, who are unfamiliar with our teachings. The answers to these questions may not be interesting to readers of THE SWORD, but they will bear with us while we try to make the paper interesting to special Pan-American visitors. "What is the object of your exhibit?" is one of the first and most common expressions of the curious inquirer at the Koreshan booth. We are presenting to the world, through Pan-American opportunities—by diagram, model, and the presentation and sale of literature, a description of the Cellular Cosmogony, with the departments of science depending upon cosmology and leading directly to the science of the soul, the attainment of immortal life, with the absolute destiny of the human race. We do not expect to obtain any premium on our Universology, nor do we look for an endorsement, by the Pan-American judges, of our Geodetic system of survey nor of our instruments.

It has been given to us to know the structure and the function of the alchemico-organic (physical) universe. It is the ultimate expression of causation, whatsoever that cause may be denominated. The man who doubts the existence of a personal Creator, may believe in some kind of a supreme being which he thinks to be

forever beyond his comprehension, or, disbelieving in an intellectual source of creation, he may yet admit the existence of a "First Great Cause." All men, including nominal Christians, admit their ignorance of the character of causation. There is no way of scientifically determining the character of causation but from the study of the language of cause as projected in the ultimate manifestation of what we have denominated Nature. What we observe in the forms, functions, and phenomena of the alchemico-organic (physical) universe is projected from causation, and nothing can be put forth from cause that does not inherently obtain with the cause. If there be personality in the effect, there is personality in the cause; if there be death in the effect, there is death in the cause. A knowledge of this truth is the key-note of Universology.

By personality, we mean just what is involved in the term, nothing more, nothing less. Person is from *persona*, mask or covering; the person is the tangible and visible presence of the being in the form of the natural manhood. Person is that in which there obtain the pneuma, the psyche, and the soma; that is, the spirit, soul, and body. Nothing short of this constitutes person. If the source of creation is personal, it is because that source of being ultimates his life in the

form of personality, and because of such power to ultimate the life, causation has the power to create, and has no power to create but through the personality. Personality is always the visible. In corroboration of this testimony, we may quote Scripture bearing directly upon this question. He (the Lord Jesus Christ) "is the image of the invisible God, the first-born of every creature [created thing]: for by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist; and he is the head of the body, the church." In this we have the express declaration that the personal Lord is the Creator.

We declare by divine authority that the primitive source of creation resides in the visible presence of the Lord God in the personality of the Son of God. This accords with every principle and precept of the gospel of the Son of man. In opposition to the teachings of modern Christianity, we assert that all power resides in the Son of man; that God has no power to begin the process of re-creation until he ultimates in his personality as the visible Son. He ultimates as the Son, because it is a law of everlasting being that the Son of man appears at regular intervals of time marked by signs in the constellations of the physical heavens. The Son of God appears as manifest nineteen hundred years ago, whensoever, in the movement of the sign on the ecliptic, the sign returns to the place on the Zodiac which corresponds with the relation which the sign sustained to the constellation Aries in the heavens, when the Lord came into the world.

It is one of the greatest mistakes of modern Christianity, that in the beginning of the Christian age was the first appearance of the Son of God. One of the fundamental errors of the modern Christian system, is that the Son of God existed as the Son in heaven with the Father as one person of the trinity. The Son is a creation in the world, a development from the implantation of the created Son who becomes the Father when absorbed into conjunctive unity with the central throne of being. When the Son is raised up from humanity, he is absorbed into the throne of God's glory. As the Son, he sits upon the throne which would cease to exist were it not for the fact that the throne is rejuvenated and perpetuated by virtue of the fact that the Son sits down at the right hand of the Father. This means that the Son sits down in power, for he becomes the one and only God. This is accomplished by the absorption of the Son into the consciousness of the Godhead. This absorption does not involve any loss of identity, nor the obliteration of the individuality. The Son of God becomes the consciousness of the Eternal God, and the consciousness of the Eternal God becomes the conscious-

ness of the new creation. This law provides for the eternal youth of Deity. When the Son of God is absorbed into the consciousness of the internal Deity, there is precipitated a radiating Spirit called the Holy Ghost, which enters the human race for the process of regeneration. It is in and through this that the Son of God is planted for the production of the Son of God, when in the order of time and law the Son is generated for another creation. Thus the life of God and man is rejuvenated, and God and the universe perpetuated. We have elaborated this question of the personality of God, because it is one of the questions in dispute both in and out of the church.

We are presenting to the world a system of Cosmology directly opposed to the one uniformly believed in. We do this because we have instituted methods of investigation which have determined for us a knowledge of the anatomy of the universe; and for the purpose of bringing this knowledge before the ordinary mind, we have instituted a new method of geodetic mensuration, which furnishes corroborative testimony to the truths of analogy. Our geodetic operations were for the purpose of furnishing testimony that could be more easily comprehended than the principles by which we first understood the structural anatomy of the universe. We have demonstrated the concavity of the earth in which we dwell. In this demonstration we assume nothing. We have taken the plumb-line in fulfilment of the Biblical declarations regarding its importance as the first step in the acquisition of truth. Our instrument determines a straight line; we thus denominate it the Rectilineator. A straight line extended at right angles with the perpendicular, will project itself into the earth or water at a distance proportionate to the height of the perpendicular post from which the line is extended.

We challenge the scientific world to meet and refute our proposition. Thus far we have found the pretended scientists too bigoted or cowardly to even examine our claims. When the fact is taken into consideration that the whole scientific world knows that its system is predicated upon an assumption; that that assumption constitutes the basis of astronomy, and that the higher criticism has nothing better to stand upon than a system of so called science which no pretended scientific man dares assert to be positively assured, it may be seen how much we are justified in questioning the assumption of the Copernican or Newtonian system of cosmology. We have determined the shape, structure, and function of the material universe. In so doing we have learned to comprehend causation, and we have found it to obtain with the personal Deity as manifest in the Son of man—the Son of God.

The statement that the Son of God is generated in and from the race of men, and that the Son of God is a new creation, might seem to conflict with the doctrine

that the Son is eternal with the Father. This apparent conflict arises from the fact that the mind is totally ignorant of the law of conjunctive unity, by which the Father and the Son become one in the progress of the Son's development. As the Son of man is being generated in the race as a new creation of the Father, the Eternal flows into the Son in degrees proportionate with the Son's amplification toward the Godhood. When the Son has attained his perfection as the Son of man, the Father-Mother has completely entered into conjunctive unity with the Son, so that they are no more two, but have become one not in spirit merely, but one in fact, in person, in consciousness, in form, and in function. In the completion of this conjunction, God is manifest in the flesh, and we have the focal point of the new creation of the universe. If almost any professed Christian be asked his opinion of God, he will soon convince you that he has no definite opinion of Deity, but that his conception is a vague something of an uncomprehended and incomprehensible nonentity. The unknown and unknowable god seems to delight the will more than a true idea founded upon exact science.

The new Cosmology, with a physico-anthropological correspondence, determines conclusively that the Son of God in arch-nature is the source of all creation, and that creation rejuvenates from the manifest and visible Son. Our science of Cosmology determines the location of the focal point of the alchemico-organic universe. The earth is a concave cell having a diameter of eight thousand miles; one half of this diameter is four thousand miles. This, then, is the center of the sphere in which we dwell. It is the focal point of all the convergencies from the circumferences or planes of the general circumference. As the character of universal form, with all the details of form, is impressed upon and into this stellar nucleus, it follows that this center is the universe in its least character, and that this focal point contains the sum of universal form and also of universal function. But this center is merely alchemico-organic (physical), and therefore is but the correspondence of the anthropostic nucleus, which is man in his least form; that is, the individual and personal, manifest as Jesus the Lord. The cellular universe is the great egg in which the human race is developed. Development does not take place on the outside of the egg, but in the egg or cell wherein the evolutionary processes are in constant operation.

Physical nature, or the alchemico-organic world, is the counterpart of the anthropostic world. The center of the alchemico-organic world is the physical star; the center of the anthropostic world is the Son of God. One is purely physical, the other is intellectual. The purely physical star is the concentration of energies materializing and entering into combustion, by which

there is maintained a constant fire, the energies of which are electricity, magnetism, light, heat, cold, and darkness. At this point the gravic quality of the energies begins and the levic quality terminates. Light and heat correspond to intellect and love. Intellect is the light of the mind, and affection or love is the heat of the mind. Light and heat are the principal energies of the physical star, while wisdom and love are the principal energies of the anthropostic Star. This is the bright and Morning Star, the Son of God.

Upon the basis of our knowledge of the laws of the construction and function of the alchemico-organic (physical) cosmos, we are justified in the promulgation of a new theology. Not so much a new theology, as a scientific exegesis of the theology of the Lord Jesus. We are presenting to the world the science of theology. This is the exact determination of the character of Deity and our exact relation to him. We have learned that in the reciprocal relation of the center of the alchemico-organic cosmos to its circumference, it is essentially maintained in a perpetual activity depending upon the mutual coöperation of center and circumference. The circumference is perpetuated by the flow to it from the center; while the center is perpetuated through a constant inflow from the circumference. All energies radiating from the center reach the circumference and return to the center, while all energies generated at the circumference and converging to the center return to the circumference. Every law of organic life corroborates and confirms this testimony. The central star, therefore, will never cease to burn, and the circumference will never cease to re-supply the wasting energies of the radiant center. The universe, therefore, is shown to be an eternal thing, and the theory of evolution without its counterpart—involution, is exploded.

Having determined the eternity of the alchemico-organic cosmos, we determine the eternity of the individual when, in the development of the personality, he has attained to conjunctive unity with the eternal and invisible Star into which the individuality enters, and with which it blends in indissoluble unity. It is seen, then, that from our Cosmogonic System there is evolved a theological and a religious order. We do not conflict with the religion of the Lord Christ, but ours is the scientific statement of that religion. It is more than this; it is the introduction of the religion growing out of that, as the religion of the Lord Jesus was evolved from the religion of the Hebrews. Religion means to retie or to rebind. The religion of the Hebrews was a retying of man back to Deity, of a certain degree. The religion of the Lord Jesus the Christ was a retying of another degree. The religion of Koreshanity is a retying of man back to God, in the ultimate and final degree; this is scientific. Ours, then, is the science of religion.

The Flaming Sword.

The science of religion determines the character of our unity with God. It demonstrates the character of Deity, and in that demonstration shows Deity to be very man, very God. This enables us to love (worship) God because we know him. This is the first conception of the first commandment: "Thou shalt have no other Gods before me." When we have learned through the science of religion that the Godhead is veritably man, we begin to comprehend the character of human relations, and therefore naturally unfold the science of sociology. It will thus be seen how the true science of social life is predicated upon the knowledge of the form and function of the cosmogonic structure.

We are at the Pan-American Exposition because it furnishes an opportunity to present our greatest of discoveries to the people of all regions, who might not hear the glad tidings but through our demonstrations here. Through this declaration of the presence of the truth, we are announcing the Presence of the Son of man. His mission is to usher into the world immortal life, which has its culmination in the perfection of the firstfruits of the body. We are about to see the mani-

festation of the Sons of God, which will be the production of a new genus of beings. They will come through a transformation of the humanity now in the world, and will be the firstfruits of regeneration. This mortal shall put on immortality, and this corruptible shall put on incorruptibility. This means that this mortal body shall become an immortal body. The manifestation of the incorruptible man is the reincarnation of the past life, the resurrection of the dead. This change is to be wrought through the science of Koreshanity, as promulgated from the basis of an exact knowledge of the form and function of the alchemico-organic (physical) cosmos.

We trust that we have satisfactorily answered the question, Why are you here? and that a few who are to become the firstfruits of the dispensation may be added to the manifold believers in the great Koreshan System. We are at the end of the dispensations, at the end of the world. There are to be new heavens and a new earth, which will be a new church and a new state. The old heavens and the old earth—church and state, shall pass away.

The Foundations of Genuine Liberty.

Money is the Root of all Evil, the Basis of Modern Slavery; the Principles of Organic Unity Involved in the Cosmos and Taught by Koreshanity.

AMANDA T. POTTER.

THE BARD OF AVON recognized the fact that money represents man's power of existence, and laid upon the tongue of the Jew this memorable speech: "You take my life when you do take the means whereby I live." We have the Scriptural declaration that "the love of money is the root of all evil;" we have the church and the world in full pursuit of money, and particularly do we have the church declaring that it does not love money. In the presence of all man-made law, man stands exonerated for life-taking if his deed proves its necessity as his preserver. In consistent following, a man is judged blameless if he sacrifices the man who would despoil him of his purse—his purse, because within its silken meshes lie his means of life. The temerity which declares that the thing made to represent one's life holds not first place in the love of that life, constantly pushes one farther and farther from right thinking, and consequently from right living.

In the olden time all roads led to Rome. In the modern time, and in all times wherein prevails the competitive effort, all avenues of money-getting lead to societal disruption and chaos. Wage-slavery rests mostly upon the money pedestal. It could never withstand that equitable exchange of the products of Nature and of artisanship which will ultimately establish the

divine societal organization. Under the existing system man's cupidity increases by fearful strides; it is stony-hearted and merciless to the woes of its engendering; it outruns sane judgment; it grows more and more unable to make just valuation of human relationships; it is blind and deaf to the army of disaster and retribution fast closing in upon it and making ready to void the earth of its presence; for the world will know no peace until the basic structure of civilization returns to the Deific character of nineteen hundred years ago.

The physical or alchemico-organic universe remains a unit forever. All-beneficent, grand, and unapproachable to mortal trifling, it stands invincible in a self-perpetuation proceeding from the inherence in the intrinsic of the blended male and female principles uniting with the extrinsic form in the function of its reproduction, which is the ultimate speech of Jehovah. Such state was the primal of man; such was his condition before he saw his most interior or female principle clothed, like himself, in mortal flesh, a ministrant to his lusts. In such guise both are fallen from wholeness to halfness; from the individual (the undivided) to the vidual—the divided. From deep to deeper the decadence grew until even the memory of unific estate was lost; organic unity, the wholeness which constitutes the image and

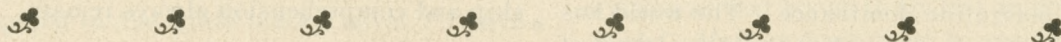
likeness of God, ceased as thought, and fractions of humanity, issues of the processes of evil, posed as children of light—Sons of God.

Societal relations are fixedly the parallelisms of the human structure. The human structure has been sinking lower and lower into the vortex of corruption. Organic unity in outward operation, though proportionably retrogressing through all the dispensations since the manifestation of the Sons of God, interiorly, with that unerring conspiracy which brings the planted seed to multiplication and perfection, has been advancing toward its reappearance. Organic unity, the perfect seed of the universe, appeared as the Son of God nineteen hundred years ago. With Himself as its center and life, he established the nucleus of the kingdom of God, otherwise the structured system of unific being, when he chose the twelve and impressed them with communistic doctrine and life. Unitedly they taught the same truths; they lived from a united purse; so far as they absorbed His emanations they became the kingdom which of and in him was revealed to Peter, James, and John up in the Mountain. The Lord, the perfect Seed of the universe, the essence of organic unity, in verification of the words, "The field is the world," was planted in the race; and in answer to the aspiration: "Thy kingdom come," now, at the end of the Christian dispensation, will spring into life through vivification from the present center of organic unity—Deity centered in the person of the promised Elijah, the Messenger of the conjunction of God and man.

The church of Christ resurrected from the effete Christian dispensation, will become the life of the new, the Aquarial or Koreshan age. In 1 Cor. xii: 12-30; in Col. i: 24, in Rom. xii: 4-5, and in many chapters of Ephesians, this church of many members is spoken of as the body of Christ. It is to be the life of the coming dispensation, because in its character of concrete organic unity it is life. There is but one law of life, and that is the law of organic unity, which is the law of love; and this coming time, the Golden Age, will witness the spirito-natural birth of thousands of Christ forms—not mortal but undying forms. Under the guidance and inspiration of these, the equilibration between the factors of accretion and distribution will obtain. The law of polar-

ization culminated in the centralization of the comparative few nineteen hundred years ago; now the augmentation must warrant the prophetic words of Jacob: "Unto him [Shiloh, the peaceful] shall the gathering of the people be." Then will follow the activities of the law of true relation—the law of organic grouping, and its righteous issue, the adjustments of the relations of the seed of the final sanguinary conflict between capital and labor. Simple is the solution; it is but the application of the genuine commercial plumb-line; it is but the rendering a given value of one kind for an equal value of another kind.

In conclusion, we quote the Head Center of organic unity—Koresh, the unique form of its investment: "It is not merely the question of the theories of social democracy with which we have to deal, and with which to a great extent we most emphatically agree, but, what is the spiritual force by which the human race must be actuated to accomplish the practical results, and by which theory may enter into life? In the gestation of offspring in the matrix of its prenatal development, it passes through its various phases of evolution up to a certain stage. As the evolution can progress no further until, through a vital revolution, an independent life is imparted by a respiration essential to its progressed and independent state, so in the gestation of the race as a whole, it passes through gestative degrees of its evolution, holding to the old state and church, to the old organism, until fitted to maintain another existence. It is born suddenly into its new career, breathing from its own functions of respiration a new atmosphere fitted for its higher life. Such a condition was manifest in the birth of the primitive church through the respiration of the Holy Spirit. And again, when the kingdom is ripe enough to be born, there will come the revolution of the new birth, 'a nation will be born in a day.' For the spirit of selfishness and competition now actuating the world, there will be substituted the spirit of righteousness, which is the spirit of God. This is the one thing needful. In this we differ from the spirit of social democracy. The final goal of human evolution is the *kingdom* of righteousness, not the *democracy* of righteousness. 'Thy kingdom come,' is the prayer, not 'thy democracy come.'"



The conception of ceaseless aspiration and progression without ever reaching the limit of amplitude, is founded upon the general idea that progression is a law of being, while at the same time the mind of man is ignorant of the true law of progression. Koreshanity is the only system broad enough in its scope to scientifically reconcile this aspiration and concept with omniscience. It declares that limitation is an essential factor and law of form; that the universe is a thing, and that to be a thing it must possess form, and to possess form it must have limitation. It maintains

that a consciousness capable of comprehending this form must, as to the knowledge of form, be limited to the form of the universe, and that every other factor and attribute of God is subject to the same inherent law; notwithstanding this, there must be eternal progression. Then what is its provision? Simply this: God's old age is correlated with God's infancy, and the amplitude of Divinity becomes repolated in humanity; the infancy of Deity is inaugurated, from which God again progresses to the limitable fulness of his amplified Godhood, by which he grows or matures into the Ancient of Days.

The Oppressive Power of Monopoly.

PROF. O. F. L'AMOREAUX, A. M., PH. D.

AS AN ILLUSTRATION, in a single line, of what is now the state of affairs in every line of business, in a Western town, the concerns for the handling and disposing of the surplus grain crop are a flouring mill, which also grinds feed for a large number of cattle and sheep, which are fed in the region; an elevator owned by residents of the town, and an elevator owned by a monopoly concern, which includes 150 elevators in different parts of the state. The mill furnishes support to a considerable number of citizens, and in times of short crops does much toward sustaining the citizens and keeping them through to a time of plenty again, and pays taxes on a large amount of property.

The other elevator supports a smaller number of citizens, paying a much smaller amount of taxes, but still does much more toward supporting the community than that one which represents monopoly only, which, while doing comparatively little toward benefiting the citizens of the place, puts in the preposterous claim, however much or little it may handle, to one third of all the grain purchased at that point. If its claim is denied, it doubtless has means of ruining its competitors, while still making money, as did the Standard Oil Com-

pany, by means of its underrates on the railroads, and its greater facilities for handling grain in the markets. But even though it lacked these very great advantages, because of its vast money backing it, it could, as has often been done, put up the price of grain and keep it up until it has ruined its competitors, afterward recouping itself for the loss.

Notwithstanding the patent unmistakable fact that every line of business is thus in the grip of monopoly, the able editor, as Carlyle calls him, and other optimistic preachers, assure us that the chances for poor people to rise in the world, as they phrase it, was never greater than now. It is true that a few Schwabs and Morgans are able to climb to the dizzy crests of huge waves of water, now misnamed wealth. To judge of their real and final success, it will be better to wait till the waves have receded, and the water has again found its level.

Whoever for a moment supposes that the colossal injustice and crime against humanity which now prevail, constitute a permanent state of affairs is foredoomed to a fearful awakening. We are on the eve of the time of which James warned the world when he cried out: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you!"

In the Editorial Perspective.

LUCIE PAGE BORDEN.

DOES THE HIGHER EDUCATION unfit woman for wifehood and motherhood? This question is anxiously debated by the world at large, and has recently been the subject of special discussion before the Teachers' Convention. Fenelon, writing in the seventeenth century, said that it would not be well for him to take charge of a girl's education because he would teach her to *know too much*. Whosoever is willing to look the matter squarely in the face must admit that woman is under the curse. This fact is patent apart from the declarations of Scripture. The marriage relationship places her under subjection to man. It is an institution designed to perpetuate the race under the law—that is, under the curse, along the lines of natural generation which involve death. The less a woman knows the more willing she is to submit to the tyranny of the senses as represented by masculine dominance. The world has always been in a state of chronic alarm lest the stimulation of her intellectual faculties should lead woman to revolt. It has felt with Fenelon that it would be injudicious to let her know too much. All this discussion is prompted by selfish desire, and predicates its arguments upon the assumption that wifehood and motherhood will always be her highest functions. Common sense and reason, the signs of the age, as well as the book of Genesis agree that the curse is to be lifted from woman. The concessions which she has wrested from her oppressors show that the happy hour is approaching when her days of mourning will be ended. Here the individual woman is a type of the church in bondage. There is a higher function than that of maternity on the lower plane. There is a law of virginity by which the constructive faculty of woman is appropriated to

the consummation of human destiny in the birth of a new order of life. To define this function and explain this law is the privilege of Koreshanity. It offers Higher Education in the true sense,—such an education as will lift woman out of bondage and teach her to guard the sacred function of maternity. It will stimulate her to open and utter revolt against the grossest form of modern slavery. It will awaken purer and nobler aspirations toward God. Every religion has included a celibate order, but its scientific bearing upon the destiny of the human race has not been understood. The institution of a new marital order such as is unknown today will settle the question of the relation of the sexes. Men and women find themselves unhappy and lonely in what seem the most favorable unions. A sense of incompleteness and the longing for fuller companionship and comprehension always remain.

The problem of aerial navigation is one of absorbing interest. Many inventors are trying to master it, but so far none have been successful. Even the latest attempt by M. Santos Dumont, which the press has called a wonderful experiment, failed because the aeronaut could not manage it in the face of a stiff breeze. He tried to steer it against the wind but it lurched forward and settled down despite the graceful start and birdlike movements which have led to the prophecy that within a month the invention will be perfected so that it will command the air as readily as a ship does the sea. The progress of invention is constantly toward the control of more subtle forces. The science is in its infancy and is destined to advance until the proudest achievements of the past century will seem rude and clumsy.

The French machine is a steerable balloon, and the motor is said to be like that used upon gasoline motorcycles. The Founder of Koreshan Science stated definitely many years ago that the principle upon which aerial navigation would be solved would not be upon the basis of balloons or flying machines, but through the application of higher and more occult forces. The mishap which closed the recent test and prevented M. Santos-Dumont from winning the prize confirms the Koreshan statement, which is also explicit in defining the correct principles to be applied. Koreshan Science holds the key to this fascinating problem, and its students are invited to discuss the subject with the Founder, and judge of the superiority of his discoveries which were put on record in his own publications years ago.

One of the over estimated books of the day is John Fiske's "Outlines of Cosmic Philosophy." It presents no clear and consistent scheme of cosmogony. It is an attempt to graft theism upon the Darwinian hypothesis. From first to last it is an appeal to authority, being made up of citations from the chief exponents of evolution. Taking Herbert Spencer for his master, Professor Fiske, in his endeavors to mix theistic and Spencerian ideas, has given us confusion worse confounded. Theism teaches a divinity who did create the universe out of nothing in six literal days, or who is capable of creating it in this manner if he desired. The evolutionist repudiates the Creator, and believes that life originated from inert matter and that matter developed spontaneously in some mysterious fashion. Now if dead matter be endowed with such marvellous properties, where is the necessity for deity? He would only be a figurehead and a useless adjunct to an autocracy like such a universe. Professor Fiske's cosmic philosophy is evidently a *reduction ad absurdum*. The world is tired of what Carlyle calls second-hand borrowing and begging men. The hour demands the great Original. The mind of man has reached a point where it must have a clear and logical interpretation of the cosmos, and it will refuse to be satisfied with irrational and impossible schemes of creation. The philosophies of a decadent age will be relegated to oblivion and the world, albeit slowly, will accept truth,—which is one, eternal, and coherent.

The impulse of monopoly in the commercial world has a corresponding energy in the spiritual which leads various sects to imagine themselves the special favorites of heaven. They try to corner up the truth and good of the church by announcing that the particular phase of religious belief which they represent is the only one approved by the Lord, and the only means of salvation for mankind. They attempt to show that God is a Baptist, or an Episcopalian, or a Presbyterian, or a Christian scientist; that his Son belonged to the same denomination; that the Bible was written to uphold that doctrine, and all that has ever been accomplished for the good of the world has been done through the same channel. This is the ultimate of competition. The monopolist in the grain market says: "I have a corner in wheat. I control the bread of the world. Let it pay what I ask or starve." The church monopolist says: "I have a corner in heaven. Join our church or you will go to everlasting punishment when you die." When the Lord came at the close of the Jewish age, he found Scribes and Pharisees in the places of power. They head the ranks of the Christian church today. They are in every individual—in Koreshans as well as in Christians. The competitive impulse in the human heart can be destroyed by nothing less than a mighty and transforming baptism.

The church's tribute to "Our Millionaires" appears under this caption in the following eulogy addressed to these depredators of society by one of the oldest and most orthodox denom-

inational organs. It should be read with care by those who are disposed to doubt the church's complicity with the money power: "The increasing stream of beneficence that is flowing from the bank accounts of our millionaires into the treasuries of educational and philanthropic institutions, is the best sort of evidence that the possession of great wealth, in America at least, is not necessarily attended by that hardening and narrowing of the sympathies which theoretically some have been wont to associate with great fortune. We do not see how a man can read the offer of Mr. Carnegie for education in Scotland, or Mr. Rockefeller's address to the Chicago students, without feeling that there is no vainglory or pride of wealth in their words, but a straightforward desire to use their money for others, and that their satisfaction resides in the consciousness that it is in their power to contribute to the advancement of the causes they have at heart." Now it does not seem to occur to these advocates of plutocracy, that every dollar made by our millionaires comes from wrecking smaller corporations—that they uphold wage slavery and are the props of the iniquitous competitive system.

The question at issue in the steel strike is that of organization. While the labor unions exercise a tyranny equal to that of capital itself, in attempting to force non-union workers into line, it is acting in recognition of the principle that organized wealth must be met by organized labor—that the only way to oppose centralized power is by centralized power. The necessity for organization has become apparent to the world. The principle is right but the method is wrong when it involves an infringement upon individual liberty. How shall society become a structured whole where each member of the body corporate performs his functions with ease, freedom, and joy? Pure religion must form the bond of organic unity, because mutual relations of satisfaction and adjustment are possible only through the universal operation of the law of love. Now love is not a product of earth; it does not spring from the black soil of human hearts, but it comes down from above. There is only one source of love, hence man must be rebound to that source. The agony of a terrible conflict might be avoided if the world could accept the pure religion without such a lesson.

One of the educators at the Detroit convention spoke more wisely than he knew, perhaps, when he called Geography the "sick man" of the school curriculum. All the text books of Geography assume that the Copernican system is proved; that the earth is convex and revolves upon its axis once in twenty-four hours, while it spins around the sun at the rate of nineteen miles a second. These assumptions are stated as actual facts, and the school children of America are deceived by every lesson they learn. Their teachers do not warn them of the deception, for they were grounded in the same errors and it does not occur to them to question the dicta of Astronomy. The revision of text books is no less important than the revision of creeds. Matters have come to such a pass in France that the study of recent history has been forbidden by the government, because it is said that politicians are using the text books as a means of accomplishing their ends. The minds of the young must be grounded in truth. Dishonest text books will make dishonest citizens.

Adversity is a necessary factor in the development of every great movement. The sword rusts in its scabbard when the knight at arms finds no foeman worthy of his steel; but let an adversary arise and the temper of his blade is tested. From long practice in fencing, he grows wary and patient. Only the Ancient of Days is prepared to meet the opposition of the whole world centralized in the money power and turned against the

establishment of the divine kingdom. But it was written of old from everlasting to everlasting, that the hosts of evil shall not prevail in the final combat. "My word shall not return unto me void," saith the Lord of Hosts. Christ, the living Word, who was planted in the church as the Seed of regeneration, will bring forth many Sons unto glory. Patience will have her perfect work. The perfect work of the Lord is the Deific creation—men made in his own image and likeness.

It has been said that Booker T. Washington is the only man who has solved the Negro problem. He advocates industrial and commercial training as the best means of bringing the colored race up to the standard of the white. Consider for a moment what such a training involves. In order that the Negro may take his place in the business world and hold his own, he must be taught to lie, to steal, and to become past-master in the art of enriching himself at the expense of his neighbors. The industrial and commercial standards of the competitive system are founded upon the principle that dishonesty is the best policy. Let society be reconstructed from its foundations on the principles of righteousness. Then the relation of specific problems to the general one may be considered. There are laws not commonly known, by which the interblending of races must progress under the auspices of science and religion.

The common idea of omnipotence ascribes to Deity the possibility of creating all things in six days. One of the modern expositors of Genesis contends that God could have begun and completed them in an instant—"if He could not, then he is not God, but like as men—limited." A higher definition of omnipotence is derived from the conception that Deity involves himself in the race, with a consequent evolution. The perfect man is God when he has put all things under his feet,—that is, when his understanding dominates the whole sensual life, and intellect, as the king upon the throne, has subjugated every desire. There is a perfect correspondence between Deity and his

cosmic expression. A limited universe implies a God who is limited in his action by the inherent laws of being.

President Schurman, of Cornell, in his address to the graduating class said that in the things of the intellect we are still living on the bounty of Europe. The United States has no occasion to live upon the crumbs which fall from European tables. She is blessed above every other land in being chosen to distribute the bread of life to all nations. The science of immortal life is the culminating product of intellectual attainment. This supreme knowledge emanates from our country. When the Gods come down to feast upon the sacred mountain, they will descend no more upon Grecian heights. The new Olympus they have chosen for their banquet hall is in America.

It is significant that fiction concerns itself chiefly with one theme—marriage. The whole institution of modern marriage may be termed a fiction—it is made up to suit the proclivities of man during his progress through the lower stages of development. The reality is coming in the Golden Age, when the divine marriage will be instituted through the conjunction of God and man.

Organic unity comprehends the harmonious co-ordination and subordination of many parts to one end. As a definition, it is entirely coincident with that of beauty. Organic unity is beauty.

Moses was prepared for his great work of leadership by a sojourn of forty years in the desert. Here he dwelt in obscurity; here his character ripened; here he learned meekness.

Current literature is trite—that is to say, it is worn out or worn down by trituration to fine dust, and in its multiplication it recalls the plague of lice which vexed the Egyptians.

It is written that God is love; and again it is said, that our God is a consuming fire. The love of God is the fire that consumes the dross of earth.

Editorial Discussions and Miscellany.

LUCIE PAGE BORDEN.

Chemistry a False Science.

EDITOR FLAMING SWORD:—I take this opportunity to ask you a couple of questions: (1) What is the difference between alchemy and chemistry? (2) If the earth is a hollow shell and stationary, how can there be an ecliptic?

I take much interest in the questions and answers as published in THE FLAMING SWORD, and hope you will not delay an answer to each of mine. Yours sincerely, Mrs. H. A. F., Stockton, Cal.

(1) Alchemy, from the root meaning of the term, is the Light of Egypt. This may be freely translated light out of darkness. The prefix *al* means light or wisdom, while the last syllable, *chemy*, is from Cham, Kam, or Ham—the Hamitic or Egyptian race that constituted the thick darkness where God was planted, whence he emerged as the Light of the world. Alchemy may be defined as the science of transmutation. It proclaims the law by which any substance in the universe may be transmuted to any other

after first converting it to energy. This is the law of the cross, supremely manifest in the alchemical union by which God crosses himself with humanity.

Chemistry is the pseudo-science which has succeeded alchemy, as the knowledge of divine law was lost in the declension of the age. It denies the interconvertibility of matter, and teaches that the atoms of certain elementary substances are indestructible. Coincident with chemistry has appeared the heresy which denies the cross of Christ, or the necessity for the Messianic manifestation, teaching that every man is a god in himself.

(2) The ecliptic in the Koreshan System of Astronomy is the median line of the Zodiac, the annual path of the projected sun through the heavens. The heavens or atmospheres are concentric spheres of force enclosed within the stationary hollow shell. Ecliptic means eclipse-cycle,

and was so named because the ancients knew that all eclipses occur in the line of this circle. It sustains an obliquity of $23\frac{1}{2}$ degrees to the equator of the concave earth. In the Copernican system, it is assumed that the apparent path of the sun is the real orbit of the earth. Hence the ecliptic is merely nominal. The Koreshan System definitely defines and locates both a celestial and terrestrial ecliptic, the latter being the electro magnetic field of the terrestrial Zodiac, a belt about 16° wide in the interstices of the metallic plates of the shell, corresponding to the Zodiacal circle in the heavens. The divisions of the celestial Zodiac are called constellations; those of the terrestrial Zodiac are called signs.

Competition and Monopoly.

EDITOR FLAMING SWORD:—Please define the difference between competition and monopoly. Should we not oppose monopoly rather than competition? A gentleman claimed a short time ago that the principle of monopoly is wrong and not that of competition, for the latter gave

every one a chance to labor according to his ability.—Dr. P. S. R.

When society derives its momentum from self-interest instead of love to the neighbor, competition prevails. Monopoly is simply the logical outgrowth of competition. Those who outstrip their fellows in the race for self grow richer and richer, until finally the money of the world, which is its power, belongs to a few men who have the exclusive right over all commodities. Monopoly is from the Greek, *monos*, alone, and *poleo*, to sell. If competition gives every man a chance to labor according to his ability, why are 85,000 steel workers forced to lie idle because the labor-unions are determined to force them into line? The competitive system has had free play for some time, and under its fostering influence J. Pierpont Morgan now controls over eight billion six hundred millions of capital. He bids fair to gain the monopoly of the world's wealth. No man will be able to buy nor sell without his consent.

Sign of the Lord's Coming.

EDITOR FLAMING SWORD, Dear Sir:—Very recently, at a meeting in this city, the question was asked whether Koresh claims to be the Christ that lived 1900 years ago; the King of the Jews; the Man of Nazareth. To this I replied that as I understood it, you believe that he is the Teacher or Messiah of this age, and that he does not claim to be Jesus Christ. I should be pleased to know if my reply is correct.—S. E. M., Bethlehem, Pa.

Koresh claims to be the Messenger of the Covenant, the Sign of the Lord's coming, the High Priest of the order of Levi—which means conjunction. He declares the science of immortal life, and has formulated a universal System, true and revolutionary in every department. The Lord Jesus who converted his body to spirit and was planted in the church 1900 years ago, comes first in the doctrine which is now preached by the Messenger. He comes *again, the second time*, in the amplitude of his power in the 144,000 Sons of God. He resurrects himself in his offspring—the true Immortals. The body of doctrine gathered into the Sign, constitutes the New Jerusalem soon to descend in the baptism of fire to be instituted through the office of the Messenger.

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The compendium of the eleventh census, after giving the values, taxes, debts, etc., sums up as follows: "The mortgage debt therefore increased about twice as much during the decade as the true value of taxed real estate; untaxed mines, about three times as much wealth, and about six times as much population." Remember the census was taken by republicans, collated, summed up and concluded by republicans.—*The Co-operator*.

The Infant Toilers.

Commercial Greed Forces Children Into the Cotton Factories of the South.

Miss Irene M. Ashby, the young English woman who has a reputation as a labor statistician and lecturer, says of her recent investigation in parts of the south: "Four months ago I accepted a commission from Samuel Gompers, president of the American Federation of Labor, to agitate the subject of child labor with a view to getting the law limiting the evil through the legislature of Alabama. Although I return with the news of present defeat, I believe that my mission has helped to give another blow to that 'slowly dying cause' of building commercial success on the ruin of little children.

"There is no question more vital to the interests of workers throughout America at the present time, than that of the employment of young children in the so called lighter factory industries of the south. The unorganized male worker is the first instrument whereby the corporation keeps down wages. A corporation, being just a machine for making money, works automatically, without respect to the present or future good of the human element in that wealth-making country or of the community wherein they dwell. Still more effective as an aid in this direction is the woman, for even when organized there are reasons, social and physical, why she is a less certain quantity than the man and therefore more easily underpaid. Deadliest of all is the child.

"Wherever an industry appears in which it is possible for a child to work, the grown people are made subsidiary and the child and young person are used at cheap rates, giving for the moment an enormous incentive to the investment of capital, which will receive quick returns from the purchase of labor at a low rate. The cheapening of labor in one part of the market in the long run, causes a cut down in wages everywhere in that particular trade. The reduced spending power on the one part of one great section of workers recoils on other sides.

Briefly, the general situation is as follows: The manufacture of cotton goods is recent throughout the entire south. It is almost new in Alabama. There are some 43 mills in the state, where there has been a regular boom in cotton mills during the last few years. When a city gets prosperous, the inhabitants clamor for one, and in several places they are going up as quickly as they can be built.

"While in many places the mills are hailed with delight by the people, there are already mutterings that they are creating misery and wretchedness on the one side as quickly as they are making big dividends on the other, and some business men are actually saying that the trade of a city is injured rather than helped by the vicinity of a mill.

"The human material for the industry is as raw as the cotton. Families come in

from the little isolated farms and cabins, very poor and very prolific. A few cents seem to them a fortune. Where they come from they have seldom seen money, and their next year's cotton bales are often mortgaged ahead for this year's food. Entirely ignorant of industrial life, they are willing to take low wages for what sounds like light work without consideration of the novel demands of rent, food, fire, lights, and clothes in a village or city.

"In the 25 mills of which I have statistics there are 6,725 operatives, about 400 being children under 12 years of age. On the same basis of calculation there are about 900 in the state, an estimate below rather than above the actual number, as I only corrected the manager's statements in cases where I was able to count personally a larger number than they told me. To these must be added the children who come in to help their elder brothers and sisters who are not counted or paid as workers, although they often do a full day's work for the fun of it. This would bring the number nearer 1,200.

"No difference is made between hours by night or by day of the children and grown up people. These hours are from 12 to 12½ a day, averaging 66 a week, with but one half hour to 40 minutes' break for meals. Mills which run at night generally work 12 hours, sometimes with no break at all.

"One's indignation at such a wrong to childhood rises to fever heat when we learn that these 1,200 little white slaves, worse off than the negro child in days of slavery, who, being worth some hundreds of dollars, was allowed to develop into a healthy animal, are sacrificed to commercial superstition and not even to a real or fancied necessity of the industry. Huge fortunes were made in England and the north at the beginning of the trade by the employment of children, and it is the superstition that this can be done again which is responsible for the employment of these children.

"Out of 11 practical superintendents to whom I talked, several being from Massachusetts or Pennsylvania, ten confessed that doing away with the labor of children under 12 years of age would benefit rather than harm the industry. They are wasteful workers, need much supervision and moreover are spoiled as operators for the future by the destruction of their health.

"I saw a boy of four helping to unwind bobbins. I asked one tiny girl, 'What do you do when you're tired?'

"'I cry,' she answered.

"'And then what happens?'

"'The superintendent tells me to go on with my work.'

Miss Abbie told of factory children taken into the country who "didn't know how to play". She blamed northern capitalists, proprietors of southern mills, for child labor.—*Exchange*.

Monuments of Shame.

New York's Vile Tenements, and the Poverty and Pallor of the Occupants.

The vile tenement houses and cheap apartment houses of this city are monuments—shameful monuments—to thousands of murdered children. Dr. Robins of the Rivington street settlement declares that the children of the poor die in thousands of the "tenement house disease." This disease is due to lack of light, of sunshine and of air. The poor little creatures are born and wither in the dark rooms and darker halls.

The legislature of the state has passed a law reforming at least a few of the tenement house abuses. This law, framed by disinterested citizens, is fought by those who speculate in cheap tenements and flats and speculate in the lives of children. Governor Odell has delayed signing the bill in order to hear the protests of the tenement speculators. While he has delayed signing, the builders of deadly tenements have hastened to file plans for hundreds of atrocious structures. One single firm filed plans at one time for 85 of the death-traps. Plans now filed cannot be touched by future legislation. Let us hope that an administration may be found to condemn them later and ruin the vultures that build them.

Yesterday Governor Odell listened to the speculating builders, who demand that no law be passed to control them. Their argument was to the point and simple. This is what they said, each argued for a fat pocketbook:

"The children die for lack of sunshine, and light, and air?"

"Possibly."

"But sunshine and light cost money. Are we to pay for those things?"

"Can't we build what we like on our own land? The poor don't have to rent our tenements if they don't want to. This is a free country. Let us build the tenements and let the poor stay out of them if they please. Remember our vested interests, governor. Don't destroy our profits. You are a business man. Think of us. Don't be a sentimentalist. Remember, we employ skilled labor, and if you hurt us you hurt the laboring man. You lose votes." etc.

The governor has heard the appeal of the rich speculators in child life. He has listened to the "reasons" of the Budden-sieks and other criminal builders and has delayed signing the bill to please them. We hope that his mind will not be closed to the appeal of the tenement house child. She cannot argue, she has no vested rights, no fat pocketbook. She has only vested wrongs, and by way of argument she can only point her thin hand to her little baby sister or brother crawling, white and feeble, about the damp, sunless halls of the tenement. But the argument of the helpless child was written 19 centuries ago, Governor Odell, and the letters of fire in

which it was written are bright and clear today. Read it:

"Inasmuch as ye have done it unto the least of these, ye have done it unto me." "And whoso shall receive one such little child in my name receiveth me." "But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck and that he were drowned in the depth of the sea."

Governor Odell, let this argument of him who died for the poor outweigh the argument of the men with fat pocketbooks. The little children cannot go to Albany, and their voices are feeble, but none the less receive them in his name and hear their side. You know that sunshine and air are as necessary to childhood as food and water. You know that children deprived of sunlight starve as though deprived of food. They wither and die, like plants in a cellar.

Will you permit these speculators or "vested interests" to starve thousands and tens of thousands of children? We know that you will not. You have children of your own, governor. Could any man get a hearing to "argue" with you against their interests? Could any man with a plan to deprive them of sunlight visit you with safety? Do for the children of the poor what you would do for your own. —New York Journal.

* * *

Dictionary For Workingmen.

Handy Definitions in Keeping with the Spirit of the Times.

Bee—A stinging satire on human civilization.

Capital—A subject which the laboring men must not talk about.

Charity—The remorse of robbery.

Commerce—The Robin Hood of respectability, who takes from the poor to give to the rich.

Competition—A struggle in which millions are trampled to death, that a few may mount on their bodies.

Emigration—A quack medicine, prescribed for the cure of discontent.

Labor—A mouse invented as a plaything to a cat; capital is the cat. A cornfield where thieves get the harvest, and the owner the gleanings.

Luxury—The rich cream taken by the few from the skim-milk allotted to the many.

Money—The largest slaveholder in the world.

Organization—A conspiracy on the part of workingmen to better their condition.

Pauper—A skeleton left by the wolves after feeding.

Poverty—The Siberian mine wherein slaves dig out wealth for their masters.

Prison—The grave where state doctors bury their murdered patients; an oven, where society puts newly-made crime to harden.

Shop—The bellows of the industrial organ, the blower of which is paid better than the artist who executes the composition; a narrow, sandy channel for wealth to pass through, which absorbs much and partially distributes the rest.

Taxes—Feathers plucked from all birds to line the nests of a few.

Tyranny—Knocking people on to their knees for the crime of standing upright.

Wages—A collar round the neck of modern serfs, by which to proclaim their independence; food for cows between milking times; gold-dust thrown by capital in the eyes of labor.

Wealth—Something which most people want, but of which those who create the most get the least share.—Brazil Era.

* * *

Apparent Prosperity.

The Masses have Less, and Robbers More Wealth than 50 Years Ago.

I admit that there is an apparent prosperity, but it is a prosperity caused by a foreign war, by the expenditure of \$65,000,000 for warships, by the flooding of the country with millions of watered stocks, but I deny that our economic system is a reliable and safe one, and I deny that we have any abiding prosperity, and I assert that the working people are growing poorer and poorer each year. Taking the statistics of the government we find that—

In 1850 the wealth of the nation was \$8,000,000,000. The producers' share was 62½ per cent; non-producers' share, 37½ per cent.

In 1860 the wealth increased to \$16,000,000,000. The producers' share fell to 43¾ per cent; non-producers' increased to 56¼ per cent.

In 1870 the wealth was \$30,000,000,000. Producers' share was 33¾ per cent; non-producers' share, 67¼ per cent.

In 1880 the wealth increased to \$48,000,000,000. The producers' share went down to 24 per cent, while the non-producers' share increased to 76 per cent.

In 1890 the wealth was further increased to \$61,000,000,000. The producers' share fell to 17 per cent; the non-producers' increased to 83 per cent.

And now in 1900 it is estimated that the wealth of the country is \$100,000,000,000, while the producers' share has fallen to 10 per cent and the non-producers' has gone up to 90 per cent.

As the amount of wealth production increased, the producers' share in that wealth decreased.

According to the last census report, 52 per cent of our population are born in poverty and consigned to a life of servitude. Half of our nation own but three per cent of the national wealth, practically all of which the labor of their class has created. This class is increasing rapidly in numbers, and the middle class is being constantly crowded down into the already congested ranks of labor.—Dague's Plain Talk.

Organization Essential.

System and Order in Postal and Railway Services; Social Organization.

Anybody who does not believe in organization does not believe in the world. Try to imagine anybody arguing against organization. They would have to argue against progress, for every step ahead in the history of the world has been organization. See if you can think of any step forward in the history of existence that wasn't that. Organization means division of labor, each one doing the part that he can do best. Notice it in the mail service: the railway mail clerk becomes adapted to his place, the letter carrier to his, the superintendent to his. Notice it in the railroads, so far as they are now organized and efficient: the engineer, the brakeman, the conductor, the train dispatcher, the master mechanic, the ticket seller, the trackman, each has his place, and one cannot very well displace the other. Take any line of business, and it is the same way: as far as there is advanced and efficient service, each man has the place that properly falls to him and that he fills best. When each industry is fully organized, every man will be in the place that he fits and that suits him, and there will be a general state of happiness, and everybody will feel brotherly because helped by his fellows—while doing good work for himself and them. Brotherhood is exact division of labor or organization. In proportion as you can help a man or he can help you, you feel a kindness toward him. Brotherhood is organization into the practical work of life. It has nothing to do with the chimera of the sentimentalist. You get the big laugh if you do not talk a practical brotherhood and drop the sentimental dreams about it. Brotherhood is helpfulness, and organized helpfulness is more helpful than disorganization and fighting.—*The Coming Nation*.

* * *

Koreshan Propaganda in Chicago.

Appointments for Street Lectures During the Present Summer Season.

The Propaganda Department of the Koreshan Unity is represented by a number of able speakers, and is well equipped with attractive charts to illustrate lectures on Koreshan Universology. There will be Street Lectures regularly during the summer months, weather permitting, as follows:

CITY.—State street, near Madison: Sunday, Monday, Wednesday, Thursday, and Friday evenings.

NORTH SIDE.—Clark street and Chicago avenue; Monday evenings.

WEST SIDE.—Corner Madison and Curtis streets; Saturday evenings.

SOUTH SIDE.—Corner Eggleston avenue and Sixty-third street; Wednesday and Saturday evenings.

—PROPAGANDA COMMITTEE, K. U.

LIFE'S TRUE WORTH.

Deeper than all sense of feeling
Lies the secret source of being.
And the soul with truth agreeing
Learns to live in thoughts and deeds;
For the life is more than raiment,
And the earth is pledged for payment
Unto man for all his needs.

Nature is our common mother,
Every living man our brother,
Therefore let us save each other;
Not to meet the law's behest,
But because through cheerful giving
We shall learn the art of living;
And to live and serve is best.

Life is more than what man fancies,
Not a game of idle chances;
But it steadily advances

Up the rugged height of time;
Till each complex web of trouble,
Every sad hope's broken bubble,
Hath a meaning most sublime.

More religion, less profession!
More of firmness, less concession;
More of freedom, less oppression,
In the church and in the state;
More of life and less of fashion;
More of love and less of passion;
That will make us good and great.

—*The Co-operator*.

* * *

Municipal Ownership and Car Fares.

Municipal ownership, where it has been tried and honestly administered, has proved a success. The danger is that the management would fall into the hands of the professional politicians that infest most cities, who would demand that ward heelers be given positions for which they are unfit, and thus make the service worse under the city than under the private corporation. The vast amount of money that would be handled in the larger cities if they owned the street-cars, and the great chances for stealing the proceeds of such a large undertaking may be seen from the New York state railroad commissioner's report for the year 1900. In it we find that 567,144,099 persons were carried on the surface street-cars of the Bronx and Manhattan, 323,229,639 on the surface and "L" roads of Brooklyn, and 184,164,110 on the Manhattan "L" roads. This makes the inconceivably huge total of 1,074,537,848 five cent fares collected from the people of Greater New York last year. This gives \$53,726,892.40 as the total yearly expenditure for car-fares within the city limits, the great bulk of it by the working people. Three-cent fares all over the city would reduce that expenditure to \$32,236,135.44. And that would leave in the pockets of the people, to be saved or spent for other purposes, the magnificent yearly sum of \$21,490,756.96. And it must not be overlooked that the number of car-fares collected in Greater New York grows much larger every year. There was an increase of 133,000,000 fares in 1900 over 1899.—*Exchange*.

Rhymes of Christian Science.

The verses with which Mrs. Eddy, the "dear Mother" of christian scientists, closed her recent message to her followers should be preserved for its courageous disregard of rhythm. It appears to show that she has gone beyond revolting from the evidence of the senses as to the existence of pain, and has declared war against rhyme and music. Here is a stanza:

O the Love divine that plucks us
From the human agony!
O the Master's glory won thus
Doth it dawn on you and me?
And the bliss of blotted out sin
And the working hitherto—
Shall we share it—do we walk in
Patient faith the way thereto?

We have always been somewhat diffident about animadverting upon the doctrines of christian science, for such a labor appears a good deal like the attempt to sweep away a mist with a broom, but when Mrs. Eddy composes poetry we think that we know enough about the subject to say that a writer who makes "plucks us" rhyme with "won thus," "out sin" with "walk in" and "hitherto" with "thereto" would do better to make prose the vehicle of her ideas. The most devoted adherent of Mrs. Eddy will find it difficult to believe that she is a poet, even though he admits that her claims to a prophetic mission have been completely established. Evidently there are ascertainable limits to her genius.—*Watchman*.

* * *

Another Edition Ready.

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We are glad to announce that after some delay, a new edition of THE CELLULAR COSMOGONY is just off the press. The Guiding Star Publishing House is now able to fill all orders for this book, for which there is great demand. A new chapter by KORESH has been added in the form of an Addendum, illustrating some simple principles of geolinear and distal foreshortening, which greatly enhances the value of the work.

This new edition affords all our friends and propagandists opportunity for renewed efforts in the work of getting Koreshan Universology before the people. Thousands of COSMOGONIES are already distributed throughout America and Europe—and yet it is only the beginning of the great conflict and contest of systems. Let further and numerous orders give the great work another impetus in the direction of ultimate success and triumph.—
EDITOR FLAMING SWORD.

* * *

It is to be feared that some other men's "call" to preach is not more imperative than that of the negro referred to by Booker Washington in the *Outlook*. The old negro was working in the cotton field one hot day in July. Suddenly he stopped, and looking toward the sky, he exclaimed: "O Lawd, de cotton am so grassy, de wuk am so hard, an' de sun am so hot, dat I b'lieve dis darky am called to preach!"—*Youth's Companion*.

The World's News.

July 17.—Great strike of steel men spreading.—Excursion steamer, Fremont, bound from New London to New York, sinks; passengers saved.—Thousands assemble in Omaha and pray for rain.—Ten million dollar oil-cloth trust formed by Thomas B. Reed.—Count Tolstoi dangerously ill with fever.—Conference at St. Petersburg in regard to adoption of Gregorian Calendar.—July 18.—Report from British prisons shows decrease of crime.—Federation of Labor promises steel strikers \$500,000 weekly.—Light rains in the suffering corn belt.—Professor Triggs of Chicago University rates church hymns as mere doggerel; he makes one exception, "Lead Kindly Light."—Application made to Mayor Harrison of Chicago to bury a man alive for three days and three nights as an object lesson to physicians, showing that the appearance of death may deceive experts.—Report that Olive Schreiner Cronwright is held prisoner by the British, denied by her brother.—July 19.—Tolstoi's recovery said to be assured.—Island of Cebu passes under military law again.—Sultan forbids Turkish children from attending Christian schools.—Turkish troops murder and torture Servian villagers.—Consul general of Ecuador assassinated.—Bomb sent through the mail to Brooklyn draughtsman explodes and injures his companion.—Crops revived by rains in Kansas, Missouri, and Nebraska.—Steel strikers hold their ground.—July 20.—Arthur Colburn, of Philadelphia, his two daughters, and two seamen drowned in Long Island Sound.—Yale man mistakes his classmate for a burglar and kills him instantly at Brattleboro, Vt.—President Kruger will not listen to talk of peace.—Text book excluded from naval academy at Annapolis because it attacks Admiral Schley.—Negro porter in New York tries to kill his employer.—Memorial to Margaret Fuller Ossoli unveiled at Long Island.—No compromise on steel.—Cardinal Martinelli arrives in Chicago.—Chas. C. Fitzmorris sent by Chicago American returns from tour of the world in 60 days.—July 21.—President Shaffer of the steel workers challenges manufacturers to post armed guards to protect non-union laborers in the mills.—Hamburg claims larger commerce than Liverpool, London, or New York.—Death of Mrs. Paul Kruger at Pretoria.—New York garment workers strike to abolish sweat-shops.—July 22.—Mercury at 118 in Chicago yesterday.—International Tuberculosis Congress opens in London.—July 23.—Eleven persons injured in a cable car accident in Chicago.—Another saloon tragedy; employe of the Chicago Telephone Co. shot dead in revenge for a jest. John Consadine, a railroad employe, robbed of \$100 and dragged from Northwestern train by thugs.—Cardinal Martinelli dedicates St. Joseph's Catholic church in Milwaukee.—Negro preacher lynched at Cleveland, Miss., for murder; lynchers subsequently shoot two other

Negroes.—Police disperse mob gathered to picket McKeesport, Pa., against non-union men.—July 24.—Negro lynched in public park at Elkins, W. Va.—Dr. Koch, of Berlin, announces that the bacillus of consumption cannot be communicated from animal to man.—New York sweatshops still on strike.—1,000 teamsters of San Francisco strike.—China accepts plan for payment of indemnity fixed by the powers; bonds redeemable in 1940 to be issued. Defense in the Fosburgh murder trial shows strong evidence.

* * *

The Flaming Sword's Exchanges.

Prabuddha Bharata or Awakened India.—The character of the Vedanta philosophy promulgated by this periodical and taught by Swami Vivekananda in America is shown by the following lines: "The twentieth century needs a religion with a concept of God, not personal nor impersonal, but beyond both; a God whose supreme aspect will harmonize with the ultimate reality of the universe." The editor says: "As to Christ in India, why He has long been one of her gods—He being only a fraction of Buddha." S. E. Waldo, 249 Monroe street, Brooklyn, N. Y. 10 cents a copy.

Mind.—B. O. Flower opens the July number with a review of Judge Clarkson's statements in resigning from a prominent position in the christian science movement because investigation has convinced him that the methods of Mrs. Eddy and her followers threaten to produce spiritual paralysis in the Science ranks. W. J. Colville discusses the Gospel of Federation, and Charles Brodie Patterson has an article upon Freedom—Individual and Universal. Alliance Publishing Company, Windsor Arcade, 569 Fifth Avenue, New York. 20 cents a copy, \$2.00 a year.

Health-Culture.—Temperance in eating and plenty of cold water as a beverage between meals are urged as the most important dietetic factors in hot weather. Diseases of Children and the Treatment for Lateral Curvature of the Spine are among the topics handled in this issue. Health-Culture Co., 481 Fifth Ave., New York.

Cram's Magazine.—The Chinese Problem is presented by Charles E. Aaron, A. M. Other features of the June issue are, Among the Fakirs, and a history of the beginning and growth of the Chicago and Northwestern Railway. 130 Fulton Street, New York. 25 cents a copy. \$3.00 a year.

Human Nature.—A magazine which teaches its readers phrenology and hygiene. It is sensible and progressive in exposing the vagaries of christian science. 1020 Market Street, San Francisco, California. 5 cents a copy. 50 cents a year.

The Conservator.—A monthly magazine that treats of literary matters and supports the philosophy of Walt Whitman. 200 S. Tenth street, Philadelphia. 10 cents a copy. \$1.00 a year.

Occult Truths.—Issued monthly in the interest of advanced thought. Chas. W. Smiley, Moy Building, Washington, D. C. \$1.00 a year.

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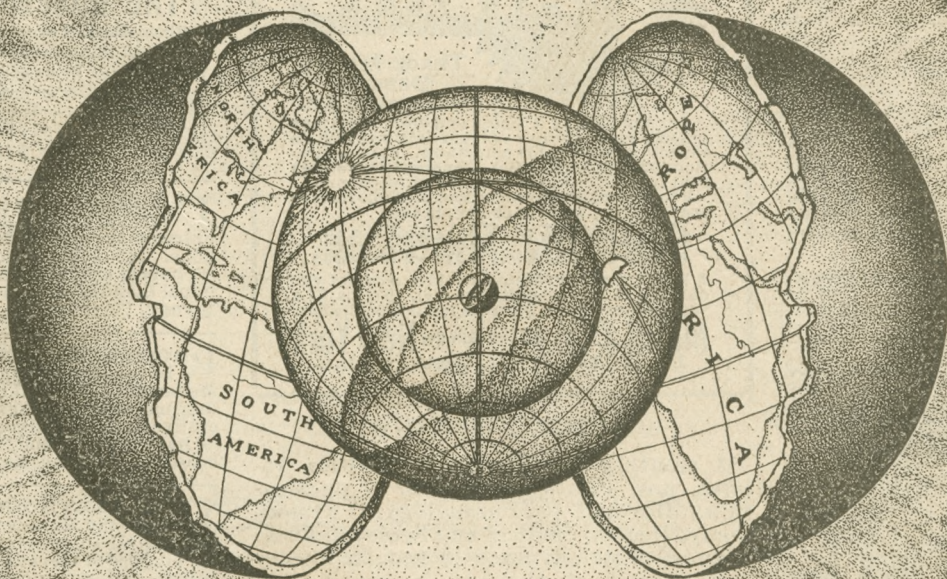
THE FLAMING SWORD

Twentieth Century Weekly Magazine of Universology

VOLUME XV.

CHICAGO, JULY 26, 1901. A. K. 61.

NUMBER 35.



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